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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. — *Blackfoot (Blood, Piegan), Cree, etc.* J. W. Schultz's interesting and valuable book, "My Life as an Indian" (N. Y., 1907, pp. 426), which has as sub-title "The Story of a Red Woman and a White Man in the Lodges of the Blackfeet," contains many folk-lore data concerning the Blackfeet in particular; also the Crees, Crows, Kootenay, etc. The illustrations, mostly from photographs by G. B. Grinnell, are very good. The authenticity of the story is guaranteed by Mr. Grinnell, and of its value for the study of Indian life and character there can be no doubt. In it the Indian stands revealed as a *man*. His loves and hates, his hopes and fears, his motives are the same as ours, — "the Indian is the white man without the veneer of civilization." This is a *human* book, such as all men and women ought to read to be reassured of the common humanity of red and white. The interest of the story centres about Nät-ah'ki, a Blackfoot girl, whom the author marries. Other figures are "the Crow Woman" (a captive Arickaree); Mrs. Berry, a Mandan woman, wife of an old-time Indian trader; Berry, a *métis* Indian trader from the Upper Missouri; Father Prando (pseudonym of a devoted Jesuit missionary, who died in 1906), Indian chiefs, white trappers, traders, etc. Of interest to the folk-lorist are the descriptions of Indian dances (p. 16, p. 44); the ruse of the Blackfoot lover (pp. 18-35); the story of the Crow Woman (pp. 66-78); the white buffalo (pp. 79-88); the bear-killing and purification (pp. 110, 111); the Kutenai's story (pp. 116-133); the dog feast (p. 203); the story of the pet fox (pp. 212-217); the story of No-heart (pp. 229-238); the Crow Woman's "Story of Three Stabs," or the war-trip of Queer Person (pp. 259-266); a story told by Ancient Sleeper (pp. 307-318), etc.—*Abnaki, Micmac, Montagnais, Naskapi, etc.* Dr. A. F. Chamberlain's article on the "Indians of the Eastern Provinces of Canada," in the "Annual Archæological (Ontario) Report for 1905" (Toronto, 1906, pp. 122-136), contains sections on games and amusements, social and political organization, religion and superstition, mythology and folk-lore, besides other ethnological data. The Micmacs were fond of dice-playing, football, and lacrosse. Among the Naskapi and Montagnais there were special family rights in hunting grounds. The *Kawabapishit*, or "White Spirit" of the Montagnais is honored by a bear festival. The words for "God," *Saisos* and *Shayshoursh*, given in the old Etchemin and Sheshatapoosh vocabularies, are evidently corruptions of the *Jesus* and *Jésus* of the missionaries. Many of the Naskapi women are noted as story-tellers. It is

chiefly "hunger cannibalism" that has prevailed among the northern Indians and is reflected in their tales and legends. — *Blackfoot*. To the "Annual Archæological (Ontario) Report for 1905" (Toronto, 1906) Dr. Clark Wissler contributes a valuable article on "The Blackfoot Indians" (pp. 162-178), dealing with food (buffalo and deer flesh, chief food in former times), clothing (skins of antelope, elk, and buffalo), shelter (buffalo-skin tipis), transportation (dog-travois), warfare (scalping, counting *coup*), social and ceremonial organization (undergone gradual change in last forty years "from a rigid clan system to a loose band organization ;" large number of secret and ceremonial societies, some introduced from other tribes ; great number and variety of rituals and "bundles ;" sun dance ; future life in Sand Hills) ; religious ideas, art (the Blackfoot in general "represent Plains decorative art in its objective aspect only") ; mythology (a characteristic trickster is the "Old Man"). Dr. Wissler thinks that the Blackfoot borrowed much of their ritualistic mythology from the Gros Ventre, and many rituals and myths relating to disease from the Cree. There is reason to believe that "the Gros Ventre, as a part of the Arapaho, acquired the culture of the Plains first and then passed it on to the Blackfoot." From the Blackfoot, the Plains culture passed to the Sarcee, an Athapascan people. About 1890 the Blackfoot borrowed the "Black-Tail Deer Dance" from the Kootenay. — *Ojibwa*. Dr. Williams Jones's article on the "Central Algonkin," in the same Report (pp. 136-146), deals in brief outline with "some of the larger aspects that made up the social, material, and religious life of the Ojibwas," — society, government, property, dwellings, food, modes of killing game, cooking, fire, clothing, weaving, transportation, games, weapons, picture-writing, religion, and religious practices. The Ojibwa had "a firm belief in a cosmic mystery (Manitou) present throughout all nature." Moreover, "it was natural to identify the Manitou with both animate and inanimate objects, and the impulse was strong to enter into personal relation with the mystic power." The Ojibwa easily "associated the Manitou with all forms of transcendent agencies, some of which assumed definite characters and played the rôle of deities." Missionary influence may have had something to do with the creation of the personification of the Great Manitou. In the records of the old Ojibwa life we are told "ethical ideas were not necessarily connected with the cosmic mystery." Ojibwa mythology is rich in characters. Among them are Nanabozhu ; the lord of the spirit world, sometimes an elder brother, sometimes a nephew of Nanabozhu ; Mashos, the giant, lord of the Great Lakes ; Windigo, a giant devourer of men ; the deities of the four ends of the earth, etc. The important religious practices of the Ojibwa were the healing of the sick by means of

medicine and magic ; the sleight of hand performances and kindred tricks ; prophecy ; the *midéwiwin* ceremonies. — *Powhatan*. In "The Southern Workman" (vol. xxxv, 1906, pp. 74-78) Mrs. T. P. Bagby writes of "The Last Remnant of the Tribe of Powhatan." Reduced now to 195, these Algonkian Indians live a primitive life still on a little island in the Pamunkey River twenty miles below Richmond, — "republic within a republic." They appear at carnivals, state fairs, etc., and "perform." Besides going through various dances, they "impersonate in a most realistic manner the rescue of Captain John Smith by Pocahontas."

ATHAPASCAN. Father A. G. Morice's excellent résumé of the ethnography of "The Canadian Dénés," in the "Annual Archæological (Ontario) Report for 1905" (Toronto, 1906, pp. 187-219) treats of tribal nomenclature, physical characters (differences more marked in the West) ; tattooing (late with most of the tribes), ornament, and dress ; mental faculties (great divergencies, deep influence of environment), morality (much improved through missionaries), receptiveness, and propensity to borrow from foreigners (common to all Dénés) ; results of contact ; death and burial (cremation imitated from other peoples) ; social organization (eastern Dénés have patriarchy, some of the western tribes have matriarchy borrowed from coast Indians) ; totemism (gentile, honorific, personal totems) largely due to influence of coast tribes of other stocks ; religious ideas and spirit-lore (visible and invisible worlds ; good and bad spirits, more or less under control of "Supreme Being ;" totemism "essentially and exclusively connected with their religious system," and "not a purely social institution"), shamanism ("conjuring" — of seven kinds — the chief function of medicine-man), treatment of widow among Carriers ; potlatches (borrowed from coast Indians) ; dances (rude and inartistic ; sun, or strictly religious dances, unknown) and games ; hunting and fishing, preparation of food ; status of woman (low ; menstruating woman feared ; puberty-seclusion). — In "Anthropos" (vol. i, 1906, pp. 483-508) Father Morice continues his monograph on "The Great Déné Race," treating particularly of the southern Athapascan peoples (tribal names, Navahos, Apaches, Pacific Dénés including the Hupa, etc.). From the list of tribes given it appears that the Alaskan Dénés number some 5500 ; the Subarctic Dénés, 3350 ; Eastern Dénés 5700 ; Intermediate Dénés, 2890 ; Western Dénés, 1950 ; Apaches, 6068 ; Navahos, 27,365 ; Pacific Dénés, 864, — a total of 53,867. — To the second volume of "L'Année Linguistique" (Paris, 1904) Father Morice contributes (pp. 205-247) a section on "Les Langues Dénées," reviewing recent literature on the subject (Petitot, Legoff, Matthews, Stevenson, Goddard, etc.). Some of the animadversions on Goddard's Hupa studies seem rather

far-fetched, since the critic is not primarily versed in Hupa morphology and phonetics. — *Navaho*. In "The Southern Workman" (vol. xxxv, pp. 14-24) O. H. Lipps writes on "The Evolution of the Navaho and his Blanket." Less than forty years ago the Navaho was an outlaw, now he is "a peace-loving, industrious producer." His most striking characteristic is his individuality. The coming of the sheep wrought a great culture-change, — the art of weaving is for him comparatively a new art. A genuine Navaho blanket is "hand-made from start to finish," and "the inventive genius of the white man has never yet been able to reproduce the Navaho effect in a blanket." Women are the weavers, and they make up their design as they go along.

BEOTHUKAN. In his sketch of "The Beothuks of Newfoundland," contributed to the "Annual Archæological Report (Ontario), 1905" (Toronto, 1906), pages 117-122, Dr. A. F. Chamberlain résumés what is known of these interesting "Red Indians," now completely extinct, their last representative having died at St. John's in 1829. Concerning their religion, mythology, etc., a few notes only are on record. The word for "God," *mandee*, appears to be Algonkian. *Ashmudyim*, or "devil," is described as "an ugly black man, short and stout, having long whiskers, dressed in beaver-skins, and sometimes seen at the east end of the lake." One legendary item reports that the Indians "sprang from arrows stuck in the ground by the Good Spirit." Some of the "amulets," wooden images and dolls, placed in the graves, etc., had religious or symbolic meanings.

ESKIMOAN. Dr. Franz Boas's ethnographic sketch of "The Eskimo" (pp. 107-116), in the "Annual Archæological (Ontario) Report for 1905" (Toronto, 1906), treats chiefly of social organization (very simple; social units family and household; no definite form of government, occasionally informal council of men; both polygamy and polyandry occur), religious views and practices (characteristic traits of shamanism common to all tribes; differentiation in extreme west and extreme east; taboos and their transgression; ritualistic development of Eskimo religion very slight, — complex west of Mackenzie; variety in beliefs as to fate of soul after death), mythology and folk-lore (practically no creation legends; most of folk-lore essentially human, hero-tales and stories of ordinary events; the few animal tales may be of Indian origin). The folk-lore of the Eskimo west of the Mackenzie River "has many of the elements of the folk-lore of the North Pacific coast (Indians) embodied in it." The Chukchee of northeast Asia, like the Eskimo, have a mythology of a human character, with hero-tales even more strongly developed, — shamanistic practices are also remarkably similar. On the whole, Dr. Boas thinks, "it seems more likely that the Chukchee have adopted

Eskimo customs than that the reverse has taken place." — Dr. G. B. Gordon's well-illustrated "Notes on the Western Eskimo," in the "Transactions of the Department of Archæology, Free Museum of Science and Art, University of Pennsylvania" (1906, vol. ii, pp. 69-101), treats of environment, trade, education, condition of native arts (clothing, weapons, drawing and carving, personal decoration), pottery, string games (nineteen are figured and described). Until quite recently all the materials used in the arts by the Alaskan Eskimo were of local production. Light canvas has taken the place of grass matting for *umiak* sails. At present "the carving of the Eskimo is a degenerate art, but occasionally there appears the work of a master hand, unhampered by tradition and undegraded by borrowed ideals" (p. 80). Wearing labrets has died out among the women altogether. Dr. Gordon expresses the opinion, hardly justified, it seems to the reviewer, that "it is not unlikely that the custom of tattooing itself, taken together with the patterns usually employed among the Eskimo, is a surviving evidence of the former existence of a full totemic system." The ceramic art has also died out. "It is evident that the art of pottery-making was more highly developed among the Alaskan Eskimo than among the Siberian members of the stock or the Chukchee." Knowledge of string-figures seems to be lacking among boys. Dr. Gordon notes many changes among these Eskimo since the visit of Nelson in 1881. He pleads for non-interference with the dances, festivals, and ceremonial rites of the Eskimo, and says: "I know of nothing that civilization can offer the Eskimo that is capable of taking the place of their hereditary forms of entertainment." These are vital to the Eskimo communities, and "through the long sunless winters they serve to promote their physical well-being, to maintain order, and to preserve the temper of the communities from the irritation of prolonged inactivity in close winter quarters" (p. 78).

IROQUOIAN. In the "Annual Archæological (Ontario) Report for 1905" (Toronto, 1906), Dr. David Boyle discusses (pp. 146-158) "The Iroquois," treating chiefly of traditions of origin, particularly the Cusick story. Dr. Boyle opposes the "lower, north side of the St. Lawrence theory," approved by Hale, Brinton, etc., arguing that "'the priscan home' of the Huron-Iroquois, as well as that of some other peoples, who subsequently found their way northwards, was probably in Kentucky and southern Ohio" (p. 154). The Hurons, whose language is oldest in form, probably migrated first, according to this view. — At pages 158-161 Mr. A. T. Cringan treats of "Indian Music," his article being based on a collection of Iroquois songs from the Indians of the Grand River Reserve in Ontario. The same subject was considered in a previous Report. According to Mr. Cringan, the earlier Indian melodies seem to have developed from a simple

combination of the first, third, and fifth tones of the scale. In the later music European influences are noted. — At pages 56–59 of the same Report Dr. Boyle writes of “The Making of a Cayuga Chief,” with a note on the ceremonies of adoption.

KITUNAHAN. Dr. A. F. Chamberlain’s article on “The Kootenay Indians,” in the “Annual Archæological (Ontario) Report for 1905” (Toronto, 1906, pp. 178–187), treats briefly, among other things, of games and amusements, social and political organization, religion and superstition, mythology and folk-lore. — J. W. Schultz’s “My Life as an Indian” (New York, 1907) contains a number of items relating to the Kootenay Indians, who formerly came so often into close contact with the Blackfeet, etc. Chapter xi (pp. 117–133) is devoted to “The Kutenai’s Story.” This was the “Story of the Fish-Eaters,” told by an aged Kutenai, who spoke Blackfoot, describing his adventures on a raft in a swift river (his companions were all drowned), and as “the slave of hairy-faced fish-eaters.” He eloped with a girl of this people, who was killed by an accident before he reached his own country again. In the next chapter (pp. 134–139) is described a horse-race between the Kootenay and the Piegan Blackfeet, and the disputes which followed.

MISSIONS. In “The Catholic University Bulletin” (Washington, D. C.) for January, 1907 (vol. xiii, pp. 24–43), James A. Burns has an article on “Early Mission Schools of the Franciscans” in New Mexico, Texas, Florida, California, etc. In 1531 the college founded in the City of Mexico by Peter of Ghent “was attended by more than 600 Aztec youths,” and the educational activities of the Franciscans soon spread into “New Mexico,” with the conquest by Onate in 1598. In course of time the Fathers came to use the more promising native pupils as teachers. “They taught the skilled native artisans how to develop their trades along European lines,” introduced domestic animals and taught their use, “supplanted the primitive practices with the more scientific and fruitful methods of agriculture brought from the Old World,” etc. Of the Texas Indians one missionary declared: “It is necessary first to transform them into men, afterward to labor to make them Christians.” Even the Timuquan Indians of Florida learned to read and to write. With the expulsion decree of 1767 against the Jesuits their places in California were taken by Franciscans.

NORTH PACIFIC COAST. Dr. Franz Boas’s sketch of “The Tribes of the North Pacific Coast,” in the “Annual Archæological (Ontario) Report for 1905” (Toronto, 1906, pp. 235–249), treats mainly of social organization (complex, with remarkable tribal differences; tendency toward material organization decreases from north to south, also importance of crest in the religious significance of which there

is great variation; complex system of values and credit, potlatch), initiation ceremonies and supernatural beings (cannibal ceremonies spread from northern Kwakiutl tribes), mythological concepts (cluster around raven legend; transformation stories; Tsimshians have "fairly short animal tales similar to European fables," and these are elements from the interior in their mythology), of the three groups of the North Pacific Coast tribes: 1, northern (Tlingit, Haida, Tsimshian); 2, central (Kwakiutl tribes and Bella-Covla); 3, southern (Coast Salish and Norka). Dr. Boas notes that, while the culture of all these people is fairly uniform, the characteristic traits are strongest in the northern and weakest in the southern group.

PIMAN. In the "American Anthropologist" for October-December, 1906 (n. s. vol. viii, pp. 688-690), Herbert Brown describes "A Pima-Maricopa Ceremony," a harvest festival, indulged in on all important occasions one or more times a year ("any event of note in tribal life was so celebrated"). Sometimes there would be 4000 Indians (Pima, Maricopa, Papago) present. This "harvest or corn festival of the Pima and the Maricopa Indians, known to them as *pan-neeck*, or wild pastime, is no longer observed by them, nor do I know that it has been observed for the last 25 or 30 years." These celebrations "invariably took place in the mesquite forest, north of the old Casa Grande ruins, south of the village of Blackwater on the Gila." Wooden and stone *phalli* figure in the ceremony; dancing and singing, drum-beating, etc., were part of the rites. Certain young men who took part had their bodies painted in alternate stripes of black and white.

SALISHAN. In his account of "The Salish Tribes of the Coast and Lower Fraser Delta" (pp. 225-235), in the "Annual Archaeological (Ontario) Report for 1905" (Toronto, 1906), Mr. C. Hill-Tout discusses social organization and customs (hard and fast classes or castes, name-systems, name-feasts), religious beliefs and practices (totem or kin-group, crests, acquisition of guardian spirits by dreams and visions, spirit-lore, shamanism), and material culture. — In the same Report (pp. 219-225) Dr. Franz Boas writes of "The Salish Tribes of the Interior of British Columbia," treating of occupations and industries, decorative art (slightly developed), social organization (very loose, no exogamic groups, no hereditary nobility, etc.), religious concepts (simpler than those of coast Indians; coyote trickster-legends; thunder-bird). In former times the culture of these peoples was even simpler, the greater complexity having developed partly owing to the influence of the coast tribes, and partly owing to the dissemination of cultural elements belonging to the Plains Indians.

SIOUAN. In a brief article on "Obstacles to Progress among the Sioux," in "The Southern Workman" (vol. xxxv, pp. 36-41), M. K.

Sniffen criticises severely "the so-called 'work system,' inaugurated by the Indian Office three or four years ago as a substitute for the ration system." The work-crew militates against the home and favors the revival of the Omaha dance (with the "give-away" custom) and other amusements.

WAKASHAN. Dr. F. Boas's article (pp. 141-148), "Der Einfluss der sozialen Gliederung der Kwakiutl auf deren Kultur," in the "Intern. Amer. Kongress, Stuttgart, 1904 [1906]," is an interesting account of the transformation, under the influence of the tribes of Northern British Columbia, who possess genuine totems, "coats-of-arms," maternal succession, etc., of the social life of the Kwakiutl from loose village communities to a marked clan organization. This change has made itself felt in all aspects of Kwakiutl culture. Here new forms and meanings have been imposed by new developments upon older customs, institutions, etc.

A. F. C. and I. C. C.